



L.J.C. et M.I.

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'Melting Pot' Does Not Apply

The traditional "melting pot" concept so dear to Canadians and Americans does not exactly apply to Indians, the director of Indian studies at the University of South Dakota said, last month in Winnipeg.

Dr. James Howard, addressing the 11th Annual Indian and Metis Conference held in Winnipeg, February 5 to 8, said that "while seeking more and better job opportunities, more and better education, and better health, Indians also insist upon the right to maintain their identity as Indians..."

He said there are 500,000 Indians in the United States and 170,000 in Canada. The Indian population on the continent is

rapidly increasing and in the U.S., the rate of growth is higher than that of the whites.

"The biological and cultural assimilation of Indians which was predicted by many 19th century writers has failed to take place," Dr. Howard said.

In the U.S., about 60 per cent of the Indians live on reservations as members of Indian communities. Those who identify as Indians and live in terms of

Indian values are increasing in numbers, he said.

From the beginning of history on this continent, the whites have made it difficult for Indians to live as Indians. After taking away their land, deer, buffalo and fish the Indians were told: "You can't go on as you used to. If you want to survive you must imitate us. Do it like we do. Take us as your model."

While many Indians have followed this directive, many more have not.

"In the face of demands to become just like the white man or starve, they choose to starve," Dr. Howard said.

Instead of a house in the suburbs, they prefer a log cabin in the country. They prefer grass dancing to bridge and will "foolishly" spend their money for a naming feast for one of their children rather than paint their bedroom.

"When asked why they behave in this manner, they retreat into themselves, unable to explain they cannot and will not be like the white man," Dr. Howard said.

"May we dare hope that in time they may teach their white brothers something of their philosophy of man living as a part of nature rather than its conqueror? Or that Indian music, dance, crafts, and folklore will not be preserved solely in anthropological monographs but become a living part of the mainstream of Canadian and American culture?"

AMERICAN FINDS . . .

Attitude of Manitoba's Indians Disappointing

Representing his 1,600-member Caddo of Oklahoma, Dan Madrano told delegates to the 11th Annual Indian and Metis Conference in Winnipeg that he is disappointed with the attitude of most Manitoba's Indians.

Mr. Madrano, president of the Taisha Oil Company in Tulsa, said that Indians of this area have no interest in improving their living standard and think society owes them a living.

They should be speeding up

their full "amalgamation with the predominant masses of the country while still retaining their cultural heritage," he said.

Mr. Madrano is a former chief of the Caddos. He is now a member of the tribe council.

It's not that the country owes a living to the Indians, said the oil executive. "The Indians themselves owe something to their country—and our Indians in the United States realized this some time ago.

"They owe the country effort, education, perseverance, discipline and competition."

Recipe For Success

Mr. Madrano's recipe for success: "Energy, discipline and enthusiasm.

If the Indians snap out of their apathy, says Mr. Madrano, their condition in life will be bound to improve.

"As far as opportunity for education goes, it is no longer denied anyone except by oneself."

Time is running out on the Indians if they want to assimilate with a minimum of effort, Mr. Madrano said.

"I would say the next 10 years will be crucial if the Indians here are to join with the rest of society.

If the era of amalgamation of the Indians does not start in the next decade, the technological age will have moved on at such speed that catching up will have become just about impossible.

Plea for Assistance

A plea for aid in making the Indian "accepted and acceptable to society" was made to members of the Civic Action Committee of the CWL by the Rev. Fr. A. Duhaime, OMI, of St. Michael's Indian School at Duck Lake, Sask.

Three stumbling blocks stood in the way, the speaker told 160 members of the Committee: lack of stability, lack of sobriety and fear of social criticism.

To be able to help the Indian it was essential to understand his psychology, Fr. Duhaime added, adolescent, pragmatic, uncreative temperamental. Terming Indian education the "greatest challenge in my life," Fr. Duhaime stressed the need for field workers on reserves to work with, train and provide guidance. Indians must be taught "industry and how to organize," he concluded.



Alonsis O'Bomsowin, a professional folk singer specializing in traditional Indian songs, was guest entertainer at the 11th Annual Indian and Metis Conference held in Winnipeg in February. Miss O'Bomsowin, whose father was chief of the Abenaki nation on the Odonak Reserve in Quebec, was named by the tribe Ko-li-la-wato, "she who gave us pleasure". The proceeds of all Miss O'Bomsowin's performances go toward the building of a swimming pool for the children of her tribe.

Delegates Want to Run Show

On the last day of this year's conference, about 100 chiefs and councillors as well as Metis community leaders got together to work out ways for an Indian take-over of the annual Manitoba Indian and Metis Conference.

The conference has been held since 1954 now but up to the present the Community Welfare Planning Council of Greater Winnipeg has sponsored and organized it every year.

In 1963 the Indian and Metis delegates agreed unanimously to consider the establishment of a provincial conference independent

of the welfare council and to run their own show.

Last year a committee was appointed for further study of the possibilities of a take-over of the conference by the Indians and Metis.

At Monday's meeting the chiefs and councillors were told it would cost about \$15,000 a year to run the conference, of which \$12,000 could possibly come from private and government grants if Indian communities can raise \$3,000.

The take-over plans will now be reconsidered by the communities when conference delegates go back to the people.

Opportunities Unlimited in Manitoba

Delegates to the 11th Indian and Metis conference were told at the opening session by the executive director of the Manitoba Economic Development Council that the biggest change in their lives in the next few years will be that they will be needed by the rest of the country to a greater extent.

Dr. Baldur Kristjanson said: "Almost everywhere in Canada there are not enough people for the work that needs to be done. So, governments and companies are looking for more people."

He said that he thought that this would open up many opportunities for Indians and Metis in Manitoba.

Manitoba is not growing fast enough, he said. "But we have found that if it is to grow faster it will have to rely more on its Indian and Metis people for help."

However, he emphasized that training will be required in order to secure these positions. "Now I think that any young person in Manitoba with the right training can get a job. The door is wide open and I think it will stay open for many years in Manitoba," he added.

Dr. Kristjanson said, "I think we in Canada and the United States will soon make it possible for many more people to work and learn at the same time." He said that he thought that more would be heard about such programs in the near future.

He also suggested that a department of Indian studies should be established at the University of Manitoba for the province's centennial in 1970. He said that such a department would be important because the rest of the province would be able to see what the Indian and Metis people have done to build Manitoba.

The University could do a lot to preserve Canada's native heritage, he said.

"There is so much good in the ways of the Indian and Metis people that we must make sure that we do not lose it," said Dr. Kristjanson.

He went on to suggest that a carefully developed program would be needed for the Indian and Metis of Manitoba. "We have to know what skills will be needed. Then we have to be able to give the necessary training to those who are in a position to take it," he said.

He added that what is needed is "more skill power — not just manpower."

Native Artists Star at Dinner

by Lois Francis

Entertainment at the 11th Annual Indian and Metis Conference was climaxed by the traditional pow-wow, presented by the Winnipeg Pow-Wow Club, brilliant in native dress and buckskin, beads and feathers. Many of these costumes of intricate and symbolic design were made by the performers themselves. Performers numbered among their members Chief Frank Merrick, 80-year-old patriarch of the Long Plains Reserve near Portage-la-Prairie, whose picture appears on the first postcard produced by The Manitoba Indian Handicrafts Council, last summer.

The pounding of the drums, which vibrated to every corner of the Royal Alexandra's Crystal Ballroom, brought the audience to its feet, tapping out the rhythm, or simply getting a better view of the dancers.

A successful American businessman, Dan Madrano, served as master of ceremonies. President of the Taisha Oil Company of Tulsa, Oklahoma, Mr. Madrano is a member of the Caddo tribe council, and has a wealth of Indian stories at his command, with which he regaled his audience for half an hour before the program got underway.

Drawing from a collection of humorous native stories, which he published some years ago under the title of "Heap Big Laugh", Mr. Madrano recalled the time Olympic athlete, Jim Thorpe, was asked by his chief how he managed to keep himself in the marvellous physical condition required for his career. Thorpe replied that he rose every morning and took a two-mile walk. Later in the day he made a three-mile hike, and after that he'd run five miles and thought nothing of it.

The old chief had to go along with that. "I don't think much of it either," he said.

Mr. Madrano presented five City of Winnipeg pins to contributing members of the Friendship Centre and to guests: Lloyd Lenton, secretary of the Conference Planning Committee; Chief J. Thompson, of the Manitoba Indian Association; 13-year-old Janet Dieter, vocalist from Regina; Marlene Jackson, Manitoba's champion baton twirler; and Alonis O'Bomsowin, professional folk singer from Montreal.

After the presentation, Janet Dieter sang two contemporary songs, "Tammy" and "How Great

Thou Art". The 13-year-old Treaty Indian, who is in grade eight at Regina's Kitchener public school, and who was invited by the Conference planning committee has had no formal voice training. Through a scholarship from Regina's Indian and Metis Friendship Centre, Janet is now taking her second year of piano lessons. Her voice, powerful and sweet, indicates pursuit of a musical career would be well-warranted.

Manitoba's champion baton twirler, Marlene Jackson, resplendent in white fringed buckskin, of modified Sioux design, performed her art with admirable poise and grace. Known in competition by her Indian name, Little-Light-Feather, the 17-year-old champion has won 59 first awards for her skill and nine certificates of merit.

The star of the evening was Alanis O'Bomsowin, an Abenaki Indian from Odanak, Quebec. Charming in a simple costume of ankle-length buckskin and long braids, she sang without no other musical accompaniment than her own small drum or bones.

Miss O'Bomsowin has been singing professionally in coffee-houses, for the past three years and specializes in traditional native songs. The proceeds of all her performances go toward the building of a swimming pool for the children of her tribe at Pierreville, PQ.

A standing ovation brought Miss O'Bomsowin back, after her performance, to grant the audience one more song.

Then the program proceeded into the pow-wow, and ended with ballroom dancing to the music of Sable's Band from Selkirk.

School Named After Father Levern, OMI

Indians on the Blood Reserve near Glenwood, Alberta, saw a "long-hoped-for dream come true" this winter, when a new Indian day school was officially opened on the Reserve.

The school, named for the late Oblate priest, Rev. Jean Louis Levern, enrolls 120 pupils from kindergarten to grade 6.

Guest speaker, Oblate Father Provincial Rev. Maurice LaFrance of Edmonton, former principal of St. Mary's Residential School on the Reserve from 1948 to 1960, spoke to the 200 assembled guests about Father Levern. He said he was a man whose only purpose in life was to bring religion to the Indian.

Chief Shot Both Sides and Chief Albert Many Fingers performed the ribbon-cutting ceremony for the six-room Levern school, and thanked the Indian affairs branch for its help in making the "dream" possible.



Marlene Jackson — Manitoba's Champion Baton Twirler



Father Jean Pochat, OMI, teaches the rudiments of music to Joachim Bonnetrouge.



Back row, l. to r., Gilbert Lafferty (Alto), Theodre Natto (Trumpet) and Felix Lockhart, (Clarinet); sitting, Francis Blackduck (Baritone).

Photos by Eric Fullerton

The Bishop's Band

by Marjorie Orange

FORT SMITH, NWT

The maestro raised his baton, paused, and looked over his band of boys. There was pride and affection in his glance. This was their debut. It was May 29, 1964, Awards Night in Fort Smith's Joseph Burr Tyrrell federal school. The annual event was not unique, but the band, which entertained the students and guests, was unique in two respects: the maestro was a bishop, and his boys were members of the Grandin Home, a college for especially-selected boys who have been born and brought up in the north.

It was significant, too, that Bishop Piché was without his ceremonial robes. Dressed unobtrusively in simple black with clerical collar, he was prepared to give the spotlight to his young musicians. None of these boys had ever seen, much less studied, a musical instrument before Bishop Piché went on his shopping spree. On that occasion, almost three years ago, his Excellency, the Vicar General of the Mackenzie diocese, purchased twenty-two musical instruments which he distributed to the Grandin students.

Since that time, every evening, almost without exception, when Bishop Piché was not travelling

throughout the vicariate, he has been teaching these boys how to play. Not more than four or five of the originals are still with the band, and the present group has had intensive regular practices for not more than nine months. One of the best members has been playing only since last fall.

Perhaps it seems somewhat unusual that Bishop Piché should have undertaken a project of this kind. It was not easy, but the Bishop is a patient man, and he knew what he wanted to do. He knew what success would mean, not only to his enthusiastic boys, but to anyone who has worked or is working for the Indian, Eskimo and white youth in the north.

His interest and love for each one of them made his work a joy, and on May 29th, Bishop Piché had his rewarding moment as he struck up the band.

This was not the first group of boys with which His Excellency had worked in the musical field. Several years ago, in the town of Lebreton in Saskatchewan and in St. Boniface in Manitoba, "Father" Piché trained and conducted a similar band. He himself

has mastered the piano, bugle, cornet, and plays passably well many other instruments.

Bishop Piché considers music important, not only for the pleasure of its appreciation, but as a means for training the mind and developing a sense of refinement and social harmony. He feels that sharing the love for music contributes greatly to binding a family together. In this way individual members learn to work together, respect each other and enjoy pleasant and wholesome recreation.

Bishop Piché quotes from the Conn Band & Orchestra Handbook: "Ability to play a musical instrument is a wholesome lure to every leisure moment", and "The playing of musical instruments tends to develop a home atmosphere of contentment and refinement. The enjoyment of music binds a family together in co-operation and respect. Then a wise smile spreads across his face as he quotes: 'Teach a boy to blow a horn—he'll never blow a sate'."

The Bishop had all these ideas

in mind while developing the band, but added that he found no greater relaxation from his own duties. When the responsibilities of his position weigh heavily on his heart, he finds it relaxing to slip out of the palace, over to two-storey Grandin College, and gather about him Barney, Andrew, Tony, Pete and all the rest. Then they swing into "Over the Waves", or a rollicking old-time tune. When it comes to a lilting march, the walls begin to shake and Father Pochat, their superior, runs for refuge to a far corner.

During the presentation of awards at the Joseph Burr Tyrrell Federal School that May night, it became obvious that the Grandin boys were doing extremely well, and on further enquiry I learned that they had actually taken 27 awards.

This speaks well for Father J. Pochat, who has been in charge since Grandin was opened in 1960—but Father declines to take a morsel of credit. He insists the boys have done it themselves.

They attend classes at Joseph Burr Tyrrell school, and reside at Grandin, except during vacation when they return to their home settlements.

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Will Shape Own Destiny

That the destiny of Manitoba's 50,000 people of Indian descent, one-half of whom are Treaty Indians, is now in their own hands has become evident at the conclusion of the eleventh annual Indian-Metis Conference held in Winnipeg last month.

The delegates were unanimous in expressing the wish that they be given more initiative in planning the conference along lines more in keeping with their own wishes and featuring topics which are of vital and immediate concern to them.

In the past ten years the organization of the conference, which now draws about 600 participants, of whom fifty per cent are of Indian descent, has included more and more leaders among Indians and Metis.

The policy adopted many years ago has been, and rightly so, to turn over eventually the planning and organizing of the conference, now the largest of its kind in Canada, to native leaders.

The main difficulty is that urban people of Indian descent constitute barely one-tenth of the total native population.

However, as more and more natives living in Greater Winnipeg hold key positions in provincial agencies, welfare services and social organizations, it should be quite possible that next year's conference will be organized by them to a higher degree than in the past, with the assistance of non-Indian experts.

Assistance from rural points cannot be discounted, but must necessarily remain limited until regional conferences are organized in various areas, and until some central office to co-ordinate a province-wide conference with headquarters in Winnipeg.

Although the full co-operation of Manitoba's Indian Association seems assured, it is regrettable that this group does not include representation from numerous reserves and Metis settlements located in the agricultural sector of the province.

Nor were the delegates from the southern area overwhelmingly numerous. There is some evidence of apathy on the part of many who live in this zone, while Indians and Metis from the Eastern, Interlake Northwestern and most northerly areas are very anxious to not only to maintain the conference in Winnipeg, but to bolster it with regional preparatory meetings.

The reports on these pages speak for themselves. Manitoba natives can hold their own conference within a framework of their own as soon as leadership is found and volunteer workers enlisted.

Native People Entitled To Standard Services

Ottawa's chief Indian agent in Manitoba thinks the administration of Indian affairs should be taken over by provincial governments.

In an interview during the closing day of the 11th Indian and Metis Conference in Winnipeg, R. M. Connelley, Manitoba superintendent of Indian agencies, said is time Indians and Metis got the same services from governments that are extended to all other Canadians.

"We have about 25,000 Indians in this province," said Mr. Connelley. "As of now we (Ottawa) give them special treatment while the provincial government services all other Manitobans. But all people should get the same standard of treatment and government service."

Mr. Connelley said that if the provinces took over the administration of Indian affairs the Indians' treaty rights would have to be honored nevertheless and their observation would also have to pass into the hands of the provinces.

He felt more and more Indians would eventually take over their own administration in the provinces and run their own affairs.

"Essentially our work is designed to do ourselves out of a job," Mr. Connelley noted.

He has noticed that Indians are "spell out their needs in clearer language now. They speak their minds in spite of all those who try to tell them to be quiet, who think they know it all and can settle and solve it all."

BOOK SUGGESTS . . .

Ambitious Program to Develop North Sask.

THE INDIANS AND METIS OF NORTHERN SASKATCHEWAN — A Report on Economic and Social Development — Helen Buckley, J. E. M. Kew, and John B. Hawley. The Centre For Community Studies, Saskatoon, Sask., 1963, 114 pp., \$1.00.

This report was the result of a three year contract between the Saskatchewan Department of Natural Resources and the Centre for Community Studies to study the social and economic situation in northern Saskatchewan and to report the results with any necessary recommendations. In addition to this phase, there was a training program for Saskatchewan civil servants working in northern Saskatchewan in community development principles and programs.

This final report is really the last in a series of reports which have been written about this area as a result of this study. It looks at the whole program in as concentrated a way as possible.

The first part of the report is the background which looks at the history and development of the area. It looks at the North today looking closely at the population, how they make a living and how they live.

The report looks at provincial policy in the area particularly since 1945, a period which the report calls one of rapid expansion. This roughly coincides with the period in which the then C.C.F. Government had been in office.

The prospects for economic development are discussed with

each industry, mining, forestry, tourism, mink ranching, agriculture, trapping and fishing examined.

The first part ends with a plan for development. The objectives are for a better standard of living, greater choice and opportunity for northern residents and greater participation in northern and Canadian society. The report supports the development of new employment opportunities, training for employment and obtaining greater income for fewer persons in the traditional ways of making a living.

The second part of the report is concerned with recommendations and there are a great many. There are 23 recommendations

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Letter to the Editor

Poor Imitations Hit Market

We have been advised that there is a firm in Vancouver which is making castings of Haida carvings, and selling them as "argillite, powdered and molded into poles."

This council is concerned that Haida artists may be blamed for this, and would appreciate your cooperation in publishing this letter.

Argillite is the traditional art medium of the Haidas of the Queen Charlotte Islands, and is unobtainable elsewhere, for the only known deposit is in Slate Chuck Reserve—which was reserved for us several decades ago to prevent this contingency.

The plastic castings do not begin to compare with Haida Argillite, but are sold at exorbitant prices, just low enough to undersell genuine argillite.

Art lovers are hereby warned to ask for a guarantee that Haida Art objects offered for sale are just that, and not the poor plastic castings.

Burial of Louis Riel

On Dec. 12, 1885, Louis Riel was buried in the churchyard of the St. Boniface Cathedral. Following his execution in Regina, the body of the leader of the Metis in the Rebellion in Saskatchewan on November 16, had been temporarily interred in the dirt floor of St. Mary's church there. It was brought secretly to St. Boniface by rail and delivered to his family by Pascal Bonneau of Regina.

Referring to what he termed "do-gooders" who try to tell the Indians what is best for them, Mr. Connelley said:

"The Indian does not want to become a poor copy of the white man. He wants to be a Canadian just like anybody else and he wants to be given a chance to be just that."

Mr. Connelley said that the so-called Indian problem looks much different in the eyes of the Indians themselves than in those of the white people who are trying to help them upgrade and assimilate them.

"We have a tendency to solve things with the wrong tools, by group action, for instance, when we should help the Indians to identify."

THE DAKOTA Indians in Canada

By Rev. Gontran Laviolette
O.M.I.

PART THREE

THE MINNESOTA OUTBREAK 1862

On July 15, 1815, the Santee bands made a peace treaty with the United States and ceded a tract of land at the mouth of the Minnesota River for the establishment of military posts. The Dakotas ceded more land in 1836-37. Minnesota was organized as a Territory in 1849. Two years later the Santees were induced to sign a treaty by which they transferred to the United States all their lands in Iowa, Dakota and Minnesota, except a tract on the upper Minnesota River reserved for future occupancy. This tract of land was one hundred and fifty miles long, extending to Lake Traverse and was ten miles wide on each side of the river.

In 1858, the United States purchased from the Dakotas the tract on the north side of the river, the Santees occupying the remainder of the Reservation until 1862. Two Santee tribes, (Mdewakantonwan and Wakpekute) occupied in common the land below the Yellow Medicine River, (which was called the Lower Reservation, while the Sissetons and Wahpetons occupied the part above the river called the Upper Reservation. Large amounts of money and goods were delivered to them and labour was performed for their benefit. Two places for the transaction of business were established: The Redwood Agency for the Lower Santees, and the Yellow Medicine Agency for the Upper Santees.

Various bands, under their hereditary chiefs, occupied separate villages, except for a hundred families who grouped together without distinction of bands. As reserved lands were fertile and suitable for farming, 3,000 acres of land had been

STANDING BUFFALO

Chief of the

peace-loving

Sissetons



ploughed, fenced and planted. Those who established on these lands were called "Farmer" Indians.

In the meantime, civilization was making rapid strides in the territory the Indians had sold. From the old world and from every part of the new, a quarter of a million people had come to make this land their own. Every year numerous steam boats brought immigrants into the country. Within a stone's throw of the reservation grew the prosperous town of New Ulm, destined to be the scene of the worst outbreak of rebellion in the history of Minnesota.

Following the treaties, there was a great deal of unrest among the Santees in Minnesota. In 1857, Chief Inpaduta had slaughtered the entire white population of the Spirit Lake Settlement. The Government of the United States neglected to punish the chief and his warriors. As the killers remained at large, the Dakotas thought the Government was unable to punish them, either because they did not have enough soldiers or else that they were too cowardly to fight them.

The main source of discontent was the 1851 Treaty of Traverse-des-Sioux. The Sissetons and Wahpetons were to receive a down payment of \$275,000.00 "provided that said sum shall be paid to the chiefs in such manner as they, hereafter, in open council shall request, and as soon after the removal of the said Indians to the home set apart from them, as a necessary appropriation therefor shall be made by Congress."

In 1851, the Santees ceded to the United States a magnificent empire over which their ancestors had roamed and hunted at will. They had now to live on a small tract of land, and they realized they had been deceived. When they learned that even the reservation land would not be their own, that promises made by the treaty commissioners had not been fulfilled, and that \$400,000 had been distributed among traders and Metis without examination of their claims, the Dakotas were not disposed to trust the Government much longer.

One of the factors leading to discontent among them was the loss of their traditional hunting

grounds and they felt their only recourse to secure justice was to destroy the white settlements.

The main faults of the Indian Policy of the United States Government were first, negotiating the treaties with Indian tribes as with equal parties; and frequent violation of these treaties. Through the disparity of power between the contracting parties, the stronger imposed upon the other, restrictions which were meant to subdue them entirely, and, while keeping up the pretence that they would still be independent, really put the Indians in a position where they had to lead a life of total dependence on the good will of officials in the Indian service.

The payment of annuities in money was notoriously demoralizing. Most of these monies never reached the Indians but were pocketed by the traders for advances made to the Indians in provisions. The traders made 100% to 400% profit on these transactions and were quite willing to give part of their "rake-off" to the Indian agents, who

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The Dakota Indians in Canada

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had the handling of the money wherewith the Indians paid their bills.

Indian Agents, with a few commendable exceptions, supplemented their small official earnings out of these monies. Generally, they were not men of very high character, and not overly devoted to the welfare of the Indians. They often presented bad example by their profanity, drunkenness and debauchery.

Another cause of discontent among the Dakotas was the rape of the women and the increase of the Metis population. These Metis despised their Indian relatives. However, as Mr. Folwell says of them in his "History of Minnesota": "... their affection expanded the moment some land or some annuity or other money was to be distributed to the Indians."

In 1861, Major Brown was forced to retire from the Sioux Agency. He had made a good beginning with the Dakotas by inducing hundreds of them to live in houses, till the soil, and assume the ways of the white man. He had met, with partial success. A greater part of the Dakotas, however, could not be induced to settle down.

Major Brown's successor, Thomas A. Galbraith, a man of character and ability, encountered the same difficulties.

The Indians who had not accepted any form of civilization ridiculed and tormented those who had settled down to farming. They stole their pigs, drove off their cattle and raided their cornfields. The "blanket," or free Indians were very much incensed at the abandonment, by the farming Indians, of their ancient customs, their assumption of white man's dress and their adherence to the Christian religion. The farmer Indians, on the other hand, did very little work; they had their lands ploughed for them by the whites; they were much better supplied with food and clothing than the "blanket" Indians, and the extra expense was deducted from the common Indian fund. Every favor granted to the farmer Indians was looked upon by the others with jealous eyes; agents and missionaries were accused of gross injustice.

The one hundred and seventy-five families (mostly from the Upper Council Santees: Sisseton-Wahpeton) having settled on farms in 1861, were lonesome among some seven thousand free Dakotas; after Major Brown's retirement their number did not increase very greatly.

Causes of the Outbreak

In 1862, the treaty money currently due to the Indians had not been paid to them and they were left with nothing to eat. The Metis

circulated absurd stories among the Indians, that the Washington Government, then in the throes of the Civil War, was to come to an end, and that the money due the Indians would be paid out to the Negroes of the Confederate States. The Dakota chiefs imagined they were able to kill the few soldiers who were in the territory and then swarm down the Minnesota River and wipe out all the settlers in the Valley; the Government would then have to buy their lands over again.

The Traders

The dissatisfaction engendered among the Indians was augmented by the failure of the Government to make the annual payment which was due in June of 1862, and by the traders refusing them credit at a time when they needed it most.

Traders were certain to be interested when large sums of money were to be distributed among the Indians, and when the treaty money was to be paid, they brought their accounts together, and demanded that a provision for payment be inserted in the treaties.

Ten years previously, the Indians had refused to consent to this when they signed the Treaty of Traverse-des-Sioux, but apparently they were victims of a deception, at that time. In the same apartment where the treaty was being signed on one table, Major Brown presided at a second table on which was another paper. The Chiefs signed the treaty in duplicate, and as soon as they had given their names, they were led to Brown's table and there signed the other paper. This other paper turned out to be an acknowledgment on the part of the Indians of the justice of the claims of the traders and that those claims should be paid out of the money due to the Indians by treaty.)

The Indians had evidently been taken advantage of and accordingly, protested in writing to Governor Ramsay, on December 15, 1851, in these words:

"We most solemnly protest that we never intended by any act of ours to set aside such sum of money for the payment of assumed debts against our own people, nor do we believe it possible for our people to owe one-fourth of the amount thus assumed to be due to our creditors aforesaid."

As time went by, the situation of the Indians became desperate. Being ill-supplied with provisions, they were soon on the edge of starvation.

As an example of the attitude of some of the traders towards the Indians, we will quote the story of Andrew J. Myrick. The Santees, assembled to receive their rations, were complaining at the little amount of credit

Myrick allowed. Turning towards them, Myrick deliberately said to the interpreter: "So far as I am concerned, if they are hungry, let them eat grass."

As the interpreter refused to translate this statement to Chief Little Crow and some hundred other Indians present with him, the agent called on a missionary, the Rev. S. R. Riggs, who, in a clear voice, gave the translation. There was a moment of silence, followed by savage hoots and yells and the Indians disappeared in a body.

Later, at the battle of Birch Coulee, Little Crow sent Col. Sibley a split-stick message giving this insolent and heartless statement of Myrick's as one of the reasons for beginning the war.

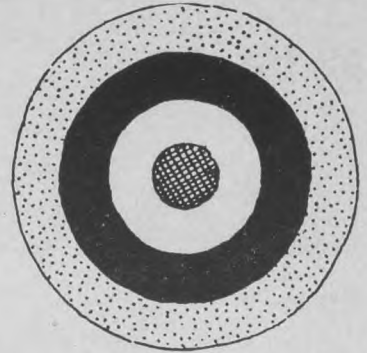
Myrick was one of the first to be shot on the day of the outbreak. When his body was found by a burial party, his mouth was stuffed with the grass commended to the Indians for food.

The Council Lodge

A Santee chief named "Red Iron" organized a Council Lodge (Tiyotipi) in June 1862. This was a secret organization of the young men, to direct the action of the tribe when anything of importance was to be undertaken. The council decided that they would get all the credit possible from the traders and when the annuities arrived, they would not permit the traders to receive them; if the traders insisted, they would rob the stores, drive their owners from the reservation, or take their lives, according to what seemed expedient. The traders knew that the organization of the lodge boded them no good, so when an Indian would ask for credit, they would retort, "Go to the soldiers' lodge and get credit."

Governor Ramsay of Minnesota Territory was charged with conspiring with the traders to defraud the Indians of the monies due to them. In the investigation which followed, Governor Ramsay defended himself on the grounds of the validity of the traders' papers, saying that the traders had assisted very effectively in securing the signing of the treaty by the Indians. Having resolved to disburse the money according to the schedule attached to the traders' paper, Ramsay, in order to settle his accounts with the Department, had to offer a receipt from the Sissetons and Wahpetons for the full amount of money due them. Governor Ramsay caused Red Iron to be arrested and, obtain his freedom, Red Iron signed the receipt and the annuities were finally distributed.

The same general state of affairs had developed in relation to the payments to the Lower Council of Sioux, who were to receive the sum of \$200,000.00.



In June 1862, about four thousand Indians had gathered at the Yellow Medicine Agency to receive their payments and to buy their supplies. They were forced to wait for six weeks. As there was only a small amount of provisions on hand, the Indian agent, Mr. Galbraith, wished to save them until the time of making the payment. This multitude of Indians was on the verge of starvation. Pressed by hunger, the Indians, knowing there was some flour purchased for them in the warehouse, thought it would not be wrong for them to take it by force under the present desperate circumstances.

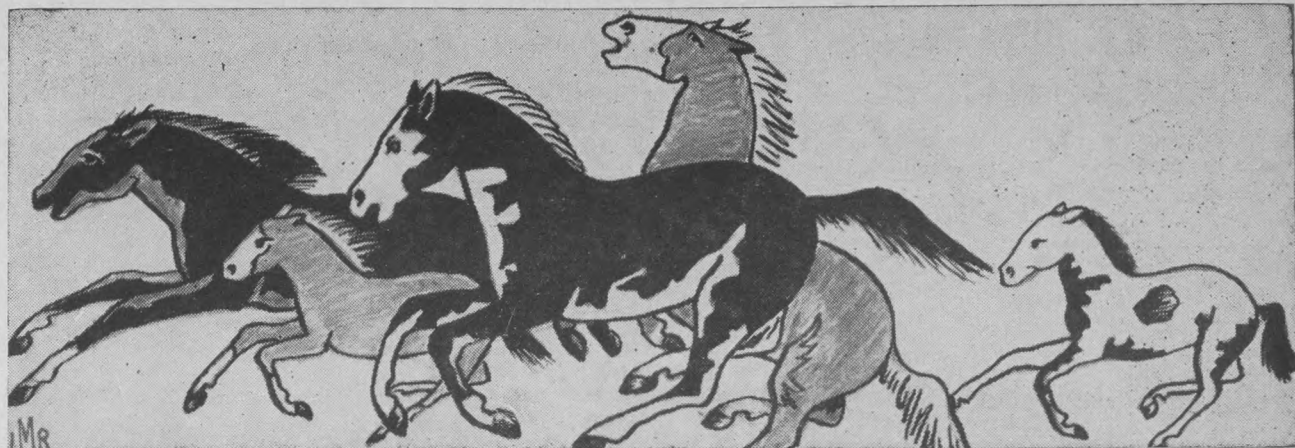
Early in August, 1862, five or six thousand men surrounded a detachment of soldiers under Captain J. S. Marsh, from Fort Ridgely, which was encamped near the agency. A few Indians broke in the door of the warehouse with axes and carried out a large quantity of pork and flour. Galbraith made an ineffectual effort to have it brought back but, as the Indians were quite incensed and were taking a threatening attitude, it was judged best to avoid a collision with them. Scarcely had the Indians reached their own camp with the stolen provisions than they struck their tents and removed them a distance of two or three miles. This action was supposed to be a declaration of war.

Chief Standing Buffalo

The Presbyterian minister of the Agency, Mr. S. R. Riggs, in an effort to pacify the Indians, immediately drove up to the Indian camp. He spoke to Standing-Buffalo, chief of the Sissetons, and told him that breaking into the warehouse was a great offence. On the afternoon of the robbery, Standing-Buffalo and fifty principal men of his band assembled at the Agency and said he was aware of what had occurred, but that he could not restrain the young men, so great was the pressure of hunger in his camp. Standing-Buffalo expressed willingness to repair the broken door at his expense, but did not want the young men who broke it down to be punished. Agent Galbraith accepted this proposal and gave Standing-Buffalo more provisions in return for the promise that he would return immediately to his

— Continued on Page 7

D A K O T A Indians



(Continued from Page 6)

maize plantations at Big Stone Lake.

Standing-Buffalo accepted this condition, and in a couple of days, the northern camp had disappeared. After the opening of hostilities by the Lower Agency Santees, some of Standing-Buffalo's warriors came down to Yellow Medicine to see Little-Crow, the chief of the hostile Indians. Through them Standing-Buffalo informed Little-Crow that, having commenced the hostilities with the whites, he must carry on the war without his help, and that, failing to make himself master of the situation, he should not flee through the country of the Sissetons.

Rice Creek Indian Council

The night before the outbreak, August 16, 1862, a large Indian council was held at Rice Creek, fifteen miles above the Agency. It was agreed upon by Little-Crow, Inkpaduta, and a Minnabago chief, that on the next day they should go down to the Lower Agency, camp there that night, then go to Fort Ridgely, and to St. Paul, if necessary, in order to urge the making of the payment and that if they did not succeed, they should adopt more violent measures.

Thus, on that day, we find that the instinctive hatred of these Indians, who were able to bring into the field 1,300 well armed warriors, had reached its climax. These Indians were the most expert and daring skirmishers in the world, truly called the "Tigers of the Plains." They were fanned to a burning heat by many years of actual and fancied wrong, and their anger was intensified by fear of hunger and cold.

Dakota Version of the Minnesota Outbreak

The Dakota's version of the outbreak, which has long remained a closed book to the white man, describes its inception in a dramatic manner.

The Dakota Indians, who are now living in Canada, have always been noted for their reticence on the subject of the Minnesota massacre. They have seldom discussed it with any white man. Here is the picturesque

story told by the old Indians:

"With the Santees, who were living at the Redwood Agency of Minnesota, in 1862, there were the Winnebago Indians. They came to ask a Mdewakantonwan (Santee) chief, Wapahasa, to join them against the American troops, who were about to attack them as a result of recent troubles. Wapahasa had no desire to get mixed up in their troubles, but some of the young braves who were present at the council overheard the request of the Winnebagoes and became very excited.

"The Ojibways were also dissatisfied and received frequent messages from the greatest of the Santee chiefs, Little-Crow (Kangina, in regard to their mutual grievances.

"The Dakotas had gone to the Indian agent at Redwood and laid a complaint, but the agent answered, "that the President was getting poor." The Dakotas declared that the situation would have ended there and then, had not two mistakes occurred a few days afterwards.

"As the Indians who survived in Manitoba until a few years ago tell the story, it seems that three days following the conference with the Winnebago Indians, a small party of Dakotas went out hunting. They met a party of German settlers on the trail. To avoid contact with the travellers, the hunters hid themselves in an outhouse on a settler's homestead. One of them stepped on the nest of a sitting hen, breaking one of the eggs. Attracted by the cackling hen, the housewife came out of the kitchen and struck one of the Indians with a broom, whereupon he shot and killed her. The hunters were chased by the German settlers and a fight ensued.

"A few days later, another Dakota party went out hunting, but as they found no deer, one of them shot an ox belonging to a settler. One of the members of the party, named "Kill-Spirit," reprimanded his companion for killing the ox. The other young braves called him a coward. Kill-Spirit said that he would not remain with the party any longer. Going away with three of his comrades, he went to the Traveler's Inn, near Redwood, which

was called by the Indians the "Long Flag Pole." When they had eaten, the innkeeper asked Kill-Spirit to trade guns with him. Kill-Spirit agreed to the exchange. The innkeeper began to load the new gun, talking the while. Kill-Spirit's companions went outside and were there only a short time when they heard a shot. Rushing back into the inn, they found the proprietor lying dead on the floor with a gaping hole in his chest. Kill-Spirit had gone on the war-path.

"Going back to the main Santee camp, Kill-Spirit boasted to the chiefs of his deed. The chiefs were undecided whether they would fight or not. While they were discussing the subject in council, they saw a boat coming from a nearby fort, loaded with soldiers. At the sight of the troops the young men were seized with the lust to kill, and without hesitation, they attacked the craft, slaying all its occupants."

Such is the traditional version among the Dakota Indians, as to the beginning of the outbreak.

The first event in the narrative refers to the Acton tragedy which took place on August 17. A party of six braves of Chief Sakpe's band, killed several settlers. The last event refers to the story of the Redwood Ferry murders, which took place shortly after the beginning of the Minnesota Outbreak. Captain John S. Marsh, who was in command of a party of forty-six men (5th Minn. Regiment), had halted at the ferry and was engaged in conversation with Chief White-Dog.

Unsuspected by the Americans, scores of Indians lay in ambush across the Redwood River. While the Dakotas were taking possession of the ferryman's house, White-Dog gave the signal for concerted action and a volley of bullets went crashing into Marsh's troops. Captain Marsh decided to cross the stream but was drowned in the attempt. The twenty-five surviving members of the company took refuge in Fort Ridgely.

A Hostile Chief: Little-Crow

Little-Crow was a Santee Chief whose sphere of influence was widespread. He was enough of a statesman to know that all the Dakotas must unite in order to

wage a successful war. But he could not secure much help from the Upper Council Dakotas. He was the leader in many engagements with American soldiers during the suppression of the outbreak.

The slaughter of the American soldiers at Redwood Ferry had all the effects of a great victory upon the Santees. They thought they could kill white men like sheep.

Meanwhile, the Sisseton-Wahpetons had received dispatches asking them to take a share in the rebellion, but the Upper Agency Santees were divided in sentiment as to what action should be taken. Some of them advised the killing of all the whites and the selling of their goods. Others insisted that the whites should merely be sent away with their horses and whatever possessions they could take with them.

A prominent Indian of the Upper Agency, called "Other-Day," was against any uprising. "The whole country will soon be filled with soldiers from United States," he said, "and all the Indians will be killed or driven away."

Immediately on the arrival of another messenger at the Upper Agency with news of the Redwood Ferry massacre, the council broke up, and the Yanktonais, together with some Sissetons and a number of Wahpetons, went on the warpath.

Seeing this, Other-Day went to warn the white settlers of their danger. Under his guidance, a party of over sixty white settlers crossed the river and made their way to New Ulm. Judge Charles Flandreau organized a corps of volunteers to defend the town.

On August 19, Little-Crow, with three hundred Dakotas warriors, camped near New Ulm, which was now crowded with refugees. They laid siege to the place. In a terrible assault on August 22, they killed a great number of whites and looted the stores and set the settlement on fire. Soon the depredations extended far and wide throughout the whole western frontier of Minnesota and into Iowa and Dakota territory.

Flandreau, after a heroic de-

— Continued on Page 8

The Dakota Indians in Canada

— Continued from Page 7

fence against a much superior force of infuriated Indians, had to evacuate New Ulm.

Simultaneously, Fort Ridgely, where a great number of settlers had taken refuge, was attacked by the rebel Dakotas, Aug. 20th and 21st.

As the slaughter continued, and as the Indians were taking a great number of captives, these forays of the rebels struck terror into the hearts of the survivors and put them to instant flight. Practically all the inhabitants of twenty-three counties abandoned their homes and took the road eastward. A region two hundred and fifty miles long and fifty miles wide was devastated and depopulated. The rebels shot the men, made captive the women and indifferently butchered the children, or let them follow their mothers. Many a blood-curdling tale of torture and violence could be told about the rebels, but it is not necessary to recite the gruesome details here.

Hostile and Loyal Santees

It is important to note here that while all the Santees were deeply incensed by the injustice of the Government and of the traders, the Lower Council tribes, the Mdewakantonwans and Wahpekutes, were the most anxious to go on the warpath. Of the Upper Council, the Farming Indians, who had taken up cultivating the land and were mostly Christians, were not willing to commit any violence. These Indians were the Wahpetons under the leadership of Red Iron, and the Sissetons who were permanently encamped at Big Stone Lake, under the leadership of Standing-Buffalo, Scarlet Plume and Waanatan. Between Big Stone Lake and the Missouri River, however, there was a group of Yanktonnai, a wild tribe, who were on friendly terms with the Sissetons, and were intermarried with them; these Yanktonnai had a share in the uprising.

The Yanktons were on the Missouri River at the time of the uprising, and remained quietly at home during the hostilities. They were 3,000 strong; the chief was Pananiapapi (Strike-the-Ree).

As a whole, the Upper Council Dakotas did not take part in the Minnesota Outbreak, although it is quite certain that a number of their young men joined in raids made on the white settlements. One of the main reasons why the Upper Council Dakotas did not participate in the outbreak was the fact that there were feelings of hostility between them and the Lower Council Indians. The pride of the Upper Indians was hurt by the failure of the others to take counsel with them before begin-

ning the war. Having acquired a large amount of plunder, the Lower Indian chiefs sent word to the Upper Indians saying that, if they would join in the war there would be an equal distribution of the spoils. This promise was not carried out even after a number of young braves of the Sisseton band had taken part in various raids.

During the outbreak, the Sisseton Indians protected the prisoners taken by the Lower Santees against any outrages. The matter was discussed in a council at which all the Dakotas receiving annuities were present, but the Lower Indians would not consent to the captives being delivered to the Sissetons. After this council, the danger of collision between the Upper and Lower Council Indians was imminent, and had it occurred, all the prisoners would have been murdered. The Upper Indians formed a Council Lodge and forbade their warriors to proceed any further into hostile territory. Rebel Santees came to Standing-Buffalo's camp and offered some of their plunder. The offer was refused by Standing-Buffalo who intended to gather his warriors to rescue the prisoners by force and to make peace with the whites, leaving the rebels to shift for themselves. In another council called by Standing-Buffalo, at which both Upper and Lower Council chiefs and warriors were present, the chief of the Upper Sissetons spoke as follows:

"I am a young man but I have always felt friendly towards the whites because they were kind to my father. You have brought me into great danger without my knowing of it beforehand. By killing the whites, it is just as if you had waited for me in ambush and shot me down. You Lower Indians feel very bad because we have all got into trouble; but I feel worse because I know that neither I nor my people have killed any of the whites, and that yet we have to suffer for the guilty... We claim this reservation. What are you doing here? If you want to fight the whites, go back and fight them. We are going back to Big Stoney Lake and leave you to fight the whites. Those who make peace can say that Standing-Buffalo and his people will give themselves up in the spring."

A large number of Sissetons, unfortunately, joined ranks with Little-Crow in the siege of Fort Abercrombie, which began on August 25th, and also in the attack on the Fort which took place on September 3rd. The position of the Upper Agency Indians was getting more and more difficult. The innocent members of the Upper bands, fearing the white man's indiscriminate vengeance, notwithstanding Colonel Sibley's promise of immunity to all the

innocent Indians, sought to flee from the scene of the massacres. The Sissetons and Wahpetons then went hunting buffalo between the James and Missouri Rivers in Dakota territory.

Suppression of the Rebellion

It is estimated that the number of civilians killed in the outbreak numbered six hundred and forty-four and that ninety-three soldiers were killed in battle. It is impossible to ascertain the Indian losses, as it was their custom to carry off and conceal from the enemy the bodies of the slain.

The Indian campaign of 1862, under the direction of Colonel Sibley, brought swift retribution to the Dakotas for the injuries they had inflicted on the white settlers. The rebels were defeated in two engagements on Sept. 25th, the first at Birch Coulee, the second at Wood Lake. The military power of the Dakotas was finally shattered at Redwood, on Sept. 23rd. Two hundred and sixty-nine white captives, preserved by the effective intervention of the friendly Sisseton and Wahpeton Indians, were delivered to Colonel Sibley (Sept. 26th). The rebel chief, Little-Crow, had sufficient influence to hold the support of the main body of warriors for a while, but there were dissensions even in their ranks. Chiefs Wapahasa and Taopi, who had taken no hostile action, except under compulsion, had expressed the desire to be taken under Sibley's protection. The rebels were finally subdued and a great number of Indians were taken prisoner. By November 1862, four hundred rebels had been tried, of whom three hundred and seven were sentenced to death. Of this number, thirty-eight were executed on December 27th, 1862. The others were moved to Fort Snelling near Davenport, Iowa, where they were kept under guard for three years. Finally released, they were moved into the Nebraska

and Dakota Territories.

In 1863, Sibley, now a General, pursued and defeated the remnants of the rebel Indians on the Big Mound, a hill in the Missouri Coteau. Further engagements at Dead Buffalo Lake and at Stony Lake, in July of that year, finally drove the Santee rebels to the shores of the Missouri River.

From a white man's point of view, the outbreak amounted simply to a massacre. However, the Dakotas saw themselves engaged in war, the most honourable of all pursuits, against men who had robbed them of their country and of their freedom. The Dakotas were making war on the white man in the same fashion in which they would have done against the Ojibways.

Cases of mutilations undoubtedly occurred, but these cases were by no means as numerous as the excited imaginations of refugees made them out to be. On the other hand, there were many cases of tenderness and generosity to captives on the part of the rebels. The Dakota chiefs would gladly have restrained their warriors from indiscriminate slaughter, but this was impossible, since there were hundreds of young braves to whom the eagle feather was the most precious thing in life.

It would be unsafe to assert, as has frequently been done, that the Dakota outbreak of 1862 was deliberately concocted and that a definite plan of campaign was agreed upon.

In this connection certain chiefs are mentioned as responsible to determine which ones, if any, organized the massacres on such a large scale. There is no doubt that Little-Crow was the most influential in leading the Santees to revolt.

The Santees, their power crushed forever, had been dispersed. A great number of them escaped prison and deportation by fleeing northwards to British territory, while some others moved to the West, joining forces with the still unconquered Tetons.

(To be continued)

Eskimo Carvings of Keewatin

The first major exhibition of carvings by the Inland Eskimos of Keewatin was made in November at the Winnipeg International Airport, sponsored by the Winnipeg Art Gallery.

Two Eskimo carvers from Baker Lake, 1,000 miles directly north of Winnipeg, were chosen by their settlement to attend the opening. Amarouk, 23, and Akanarshoonak, 40, are hunters and trappers, who began to carve when the Department of Northern Affairs opened a small craft shop in the community in 1962. Today some 200 Eskimos are carving in Baker Lake, which is the geographical centre of Canada as well as the heart of the

Keewatin.

The work of the Caribou Eskimos reflects their harsh land. The gaunt figures of the hunters and their waiting women reflect little of the joy of life that is characteristic of the coastal Eskimos. Even the Keewatin wind is portrayed in the stiff protruding folds of a parka hood.

The development program, which includes hand-made Arctic clothing and crafts as well as carvings, has given a substantial lift to the basic economy of the region, and a new purpose to the lives of men and women who have suddenly discovered a rich talent that they can use well and to good advantage.

Ambitious Program Needed to Develop North Sask.

(Concluded from Page 4)

concerned with developing new skills and resources, and 16 dealing with developing the potential of the people.

The report on Indian and Metis in northern Saskatchewan can be considered to contain a great deal of information which can be used in developing the area. There is a great deal of emphasis upon education and training which is recognized everywhere today as needed to help people achieve a reasonable standard of living in the complex life we have today.

There is no doubt that the resources which are known in northern Saskatchewan are not

being used to the fullest advantage of those living there. This is a situation which exists in all provinces with northern, sparsely settled areas. This is also a situation which has not been handled successfully to date but which requires a great deal of effort and organization if it is to help our northern peoples.

There are recommendations for various ways in which government can assist in carrying this out. As the report was the result of questions which a C.C.F. government was concerned about and the government has changed, it can only be hoped that the atmosphere in which such develop-

ments can be assisted has not changed significantly.

The report suggests that a maximum effort is needed to change the North into a better place to live and work. This crash program sees a first year cost of \$1,853,680 if there are to be significant changes possible. Of this sum, approximately \$700,000 would be the cost of the program and the people needed to carry it out; \$950,000 would be the capital costs; and \$200,000 would be the amount needed to start a northern development fund. The northern development fund would be used to assist new and expanding businesses and for housing. What the cost would be

in succeeding years is not projected except in specific cases but one would expect them to be maintained or increased for some years to come.

There is no doubt that there are two factors at work in the north—a surplus of people who are unable to secure year-round work, and a lack of money. If the problems of the North are to be solved, an ambitious program is needed. The program which is suggested in this report is ambitious. It is hoped that the government, the businessmen and the population have the imagination and faith which will be necessary to carry it out.

W. M. Hlady

Official English Language Text for the Mass in the Vernacular

I — ACCLAMATIONS

1. **The Lord be with you.** — And with your spirit.
Peace be with you. — Thanks be to God.
2. **Let us pray.**
3. **Glory to You, O Lord.**
4. **Lift up your hearts.** — We have lifted them up to the Lord.
Let us give thanks to the Lord our God. — It is right and just.
5. **The peace of the Lord be with you always.**
And with your spirit.
6. **The Body of Christ.** — Amen.
7. **Go, the Mass is ended.** — Thanks be to God.
Let us bless the Lord. — Thanks be to God.
May they rest in peace. — Amen.

II — ORDINARY OF THE MASS

1. **Lord have mercy**
Christ, have mercy.
Lord, have mercy.
2. **Glory to God in the highest.**
And on earth peace to men of good will.
We praise you. We bless you. We worship you. We glorify you.
We give you thanks for your great glory.
Lord God, heavenly King, God the Father almighty.
Lord Jesus Christ, the only-begotten Son.
Lord God, Lamb of God, Son of the Father.
You, who take away the sins of the world,
have mercy on us.
You, who take away the sins of the world,
receive our prayer.
You, who sit at the right hand of the Father,
have mercy on us.
For You alone are holy.
You alone are Lord.
You alone, O Jesus Christ, are most high,
With the Holy Spirit, in the glory of God the Father.
Amen.
3. **I believe in one God.**
The Father almighty, maker of heaven and earth,
and of all things visible and invisible.
And I believe in one Lord, Jesus Christ,
the only-begotten Son of God.
Born of the Father before all ages.
God of God, Light of Light, true God of true God.
Begotten, not made,
of one substance with the Father.
By whom all things were made.
Who for us men and for our salvation came down from heaven.
And He became flesh by the Holy Spirit of the Virgin Mary:
and was made man.
He was also crucified for us,
suffered under Pontius Pilate, and was buried.
And on the third day He rose again, according to the Scriptures.
He ascended into heaven and sits at the right hand of the Father.
He will come again in glory to judge the living and the dead.
And of His kingdom there will be no end.
And I believe in the Holy Spirit, the Lord and Giver of life,

Who proceeds from the Father and the Son.
Who together with the Father and the Son is adored and glorified,
and Who spoke through the prophets.
And one holy, Catholic, and Apostolic Church.
I confess one baptism for the forgiveness of sins.
And I await the resurrection of the dead.
And the life of the world to come.
Amen.

4. **Holy, holy, holy Lord God of hosts.**
Heaven and earth are filled with Your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.
5. **Lamb of God, who take away the sins of the world,**
have mercy on us.
Lamb of God, who take away the sins of the world,
have mercy on us.
Lamb of God, who take away the sins of the world,
grant us peace.

III — OTHER TEXTS

1. **Let us pray.**
Directed by saving precepts and formed by divine teaching,
we make bold to say:
2. **Our Father,** who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation.
But deliver us from evil.
Amen.
3. **Deliver us, Lord from evil,**
past, present and to come,
and at the intercession of the blessed and
glorious ever-virgin Mother of God, Mary,
of your blessed apostles, Peter, Paul,
Andrew, and all the Saints
be pleased to grant peace in our time
so that through the help of your loving kindness
we may be ever free from sin and safe
from all turmoil.
Through the same Jesus Christ, your Son,
our Lord,
who is God, living and reigning with you
in the unity of the Holy Spirit for ever and ever.
Amen.
4. **Behold the Lamb of God,**
behold him who takes away the sins of the world.
Lord, I am not worthy that you should come under my roof.
Speak but the word and my soul will be healed.
5. **May almighty God bless you, the Father and the Son, ✠**
and the Holy Spirit. Amen.

(End of the Mass).



March is
Red Cross Month
in Canada

A Friend in Deed

Like a true friend in time of need, Red Cross responds in emergencies with deeds that help to alleviate the suffering of man. Comforting words in time of stress are always helpful, but what counts more for a stricken individual is definite action; deeds which will help him on his feet again; deeds which will convince him that people care enough about his plight to back up their comforting words with substance.

The Red Cross provides emer-

gency food, shelter and clothing for victims who have suffered loss in a disaster. The sympathetic voice of the Red Cross is heard through handmade blankets and quilts that will keep the disaster victim warm. It is heard through the fresh new clothing that he will wear for protection, and it is heard through vital food that will give him nourishment. It is a voice that speaks with definite deeds, and so is a welcome friend indeed. The Red Cross deserves our full support.

Indian People Showing More Enthusiasm

A vocational guidance counsellor with the Department of Indian Affairs said last month that Canadians of Indian descent will start getting into scientific and academic professions within the next 10 years.

Verna Kirkness, a Cree Indian herself, said she has been a Counsellor since last September when she gave up teaching to join the Indian Affairs department in Winnipeg.

Interviewed on the final day of the 11th annual Indian and Metis Conference at the Royal Alexandra Hotel, Miss Kirkness said the influx of young people coming from Metis communities and Indian reserves throughout Manitoba to get more training and eventual job placement in the city has been remarkable in recent months.

"We are two counsellors at the department now and between the two of us we handle a case load of about 150 in any given week," she noted.

"There is much more interest and outright enthusiasm among the Indians and Metis now than there used to be. And on the other hand the opportunities for them have increased greatly here in Winnipeg and elsewhere."

Two Criticisms

She felt progress could even be swifter if it wasn't for two things she finds regrettable among Indians and non-Indians here.

"They are the only criticisms I have, really," she said.

"Our employers often judge the whole Indian population of the province by one individual. We hear, for instance, that a man doesn't want to hire Indians or Metis anymore because the last secretary he had left after only three months. He should realize that the next one might like her job enough to stay with it.

"On the other hand I must say that our Indians, once they get employment here, should be more careful to keep it. There is a certain insecurity in some of them and they still don't realize the importance of staying with a job, even for future recommendation."

Miss Kirkness thinks many Indians still don't make full use of the educational opportunities they have because that would mean they have to leave home.

"There is no doubt about these opportunities. They are there, absolutely, and for everyone. And actually more and more of our young people are in high school year after year."

While in school, promising young people are picked out by their principals who scout for them and — if they want further training — send them to the Indian Affairs Branch in Winnipeg.

Schools Supervisor Praises Grouard Set-Up

The Indian residential school and reserve living, are on their way out, according to W. Clarence Thomas, Supervisor of Vocational Education at Grouard, Alberta, 160 miles NW of Edmonton.

Addressing the 350 delegates who attended the banquet at the Indian and Metis Conference in Winnipeg, Mr. Thomas ran briefly over his own career, illustrating as he did so, the merit of the system employed at Grouard compared to the old method.

"Grouard is important," he said, "because of the vocational aspect of its training."

In its second year of operation, Grouard is set up like a typical community of an "Indian Mission," with a dormitory and study areas.

One of the ends of this program is to upgrade education in northern areas, and for that reason curriculum, staff, etc., are equal to, or better than most.

In addition to all the usual vocational courses — auto-body work, woodwork and the rest — there is a special forestry department.

"Students spend half of their school day on academic courses and half on vocational, and while it takes two years to complete on academic grade, the inclusion of vocational courses serves to hold the student's interest in school."

Mr. Thomas feels that the theory, put into practice, is working out very well.

Another advantage of the Grouard system, and one which Mr. Thomas believes is every bit as important as the other aspects of education, is 'socialization.' Many of the students come from very isolated areas, and the staff provides them with a number of extra functions and trips to surrounding towns.

Recalling his own education, Mr. Thomas made clear at the start that he had no wish to 'knock' the United Church, or other church residential schools, or any of the government institutions. Too many Indians do this, he said. What he did want was

to offer some suggestions for improving the lot of the Indian.

Dealing first with the IRS in Brandon, which he attended for eight years, Mr. Thomas observed that during this period he had no mother and father, the imperative requirement for a child's development.

"There is something missing in the development of a child raised away from his parents," he said.

"Many of the people at the Brandon school were not qualified for care of children, much less special children, which we were," Mr. Thomas said, "and the teachers were inferior."

Indian Residential Schools are on the way out, he felt. Indians must demand the services of other Canadians.

In making his second point, Mr. Thomas pointed out the small special development he made during the higher grades at school. He dropped out of school after a year and a half at Brandon collegiate, but later went on to Birtle Residential School.

In 1954, he joined the RCAF, a step he recommends most highly for young people. After a very limited social development Mr. Thomas found that in the Air force where restrictions and prejudice were non-existent, he was able to mature.

When he left the air force, he ran into discrimination. Getting a job was difficult; he was turned down at places he would have liked to frequent.

It was at this point Mr. Thomas decided to get more education, and enrolled at United College in Winnipeg. He failed that year because of social maladjustment.

He moved to Alberta, married and attended the University of Alberta under the Education Program of the Indian Affairs department.

Even at this point Mr. Thomas encountered some difficulty. His understanding and knowledge of the world, he considers, was some six years behind others of his age.

"Somewhere along the line during the next two years, I decided I had made it," he observed.

Mr. Thomas was then offered the position of principal at Grouard, and continues to work toward his Bachelor of Education, during the summer months.

Moving on to the third point he wanted to make, Mr. Thomas suggested the next step was to bridge the big gap between the home and school. Students' homes are often huts, with rags stuffed in the holes to keep out the elements.

Young people must be made to realize the importance of education, because their parents do not understand what education can do for their children.

Because many of the students at Grouard are so poor, education is a difficult task. Some bring little bags of crackers for their lunch.

In summing up, Mr. Thomas observed that more fundamental than learning to take a job is getting away from reserve living.

"People apart are going to be different," he said, "and society is not very understanding."

Having a superintendent looking after the welfare of the Indians slows their progress. "Looked-after people will never measure up. We must demand equal rights to 'do' for ourselves."

Quite apart from posing the threat that Indians will always be pointed out as being different, Reserves provide a hide-away for students who encounter difficulties in the outside world.

Indians must become Canadian citizens in every respect, Mr. Thomas urged. They must be willing to stand on their own feet, to get up and speak for themselves.

Now is the time for them to get together, to enter everywhere, to join in all professions, to get rid of that "I'm only an Indian; I can't do it" attitude.

The educated Indians can't do it alone; others must cooperate and not stand in the way.

All government departments, Mr. Thomas added, must help in this development, as well as the Indians themselves.

Reserve Thinking Collective

by Rev. Leon Levasseur
(RC Parish, Thompson, Man.)

One citizen of an Indian band had just placed a few fence posts to mark off what he believed to be his own property within the boundaries of the Reserve.

The incident did not go unnoticed. It became the main topic of conversation, in somewhat the same way as a decision of government to have elections only every 25 years would. Why?

Surely other people had built fences before; for instance around their garden plot to keep the stray horses out, or even the mischievous, playing children. Others have placed a decorative fence around the lawn. But never had anyone of this reserve cut a line through the thick bush to stake out what was to be considered "my" own property, and with the "no trespassing" attitude.

What Sin?

On a particular Sunday afternoon, after church service, I stepped into the conversation. What sin had the man done that seemed so unforgivable. Had not other fences been built before? I soon found out that this man was guilty on many counts.

To build a fence for decorative or protective purposes was not setting out a parcel of land as definitely away from the collective proprietorship of the reserve. But to build a fence around an untitled and uncultivated parcel of land, thus cutting off the pedestrian's paths and right of way, was definitely taking a position of private ownership, irreconcilable with the collective ownership pattern.

So I queried further, with pointed questions. Would you Mary, allow Johnnie to come and cut his firewood behind your house? I was told that Johnnie would really be a crazy man to come that far to get his firewood, when he had good trees just a hundred feet or so behind his own house. If he was that crazy to go to that extra work, well she would have no objections; the whole reserve belonged to everybody. Furthermore, to have a good laugh at the man's stupidity would be well worth the loss of a few trees closer to her own home.

Belongs to All

Since the reserve land belonged to everyone, would she have any objections to see someone build a house right in front of her parlour window, thus closing her view to the River and to the activities going on at the mission just across the river?

Her defense seemed to be weak, for she argued that the part of

the land that she and her husband had tilled was definitely hers, for their own use and that of their children. I thought I had the gal up the "private property system" when it came to her own freedom, but wanting "collective property" when it had to do with anyone else.

But my joy at detecting what I thought had been a flaw in her reasoning from a "collective property system" premise or nucleus, was very short lived.

If I had really wanted to build right in front of her window, that is if I were a member of the band, she could not truly stop me. She could only make it hard for me to sleep at night, leaving her window open with the record player at full blast. And if she and her husband died without children, they could not decide who would be the next inhabitants of that house.

Blame System

Many sociologists and high government officials have blamed the "collective property system" for the lack of incentive on reserve land. I am tempted to go along with them to a certain extent. If we place the whole purpose of life on merely a higher material standard of living, they are absolutely right.

If we place the values of life at the level of contentment for all, based on a fairer distribution of wealth, and a greater practical sense of equality among all men, I feel the Indian, with his approach to the material things, has been a happier man than many of our wealthy, surrounded with dollars, but lacking true friends. A friend in need, is always a friend in deed.



FATHER ANTOINE BINAME, OMI, is a priest and teacher to the Eskimos in winter and the captain of an oil tug in summer. He uses the money to look after a family bequeathed to him years ago by a dying Eskimo hunter. This is an Eskimo custom, but never before had this honor been done a priest. He earned it not by prayer, but by his rifle. See the saga of the Mackenzie on "Canada 98," Monday, March 8 at 9.00 pm on the CBC television network.

To Study Crime Rate

A 30-member national committee set to find out why Indians get into trouble with the law and how they can best be helped, held its first meeting in Ottawa last month.

The committee is headed by Dr. G. C. Monture, an Indian who is on the staff of the Atlantic Development Board office.

It was formed by the Canadian Corrections Association at the request of the federal Indian affairs branch which is financing the project.

The assignment is to determine how many Indians become involved in criminal cases, who they are, the reasons why they get into trouble and whether the correctional services that now exist are suitable for Indians.

If the study decides that special correctional services are required for the Indian population it will make recommendations along this line to the government.

(From a CP release)

The Bishop's Band

—Concluded from Page 3

Since the beginning Father has never had to punish a boy—they discipline themselves. Treated with respect, they respond to this treatment—the honour system, if you like. The boys are pretty well on their own. They make their own beds, clean their rooms, and wash the floors.

As Father Pochat says with a grin, "If they know they have to wash the floor, they will try to keep it clean". The same goes for their rooms. The older boys have private rooms, and the younger ones share theirs in dormitory style, with not more than three or four beds to a room.

Boys' rooms at Grandin College are no different from boys rooms anywhere else — pictures of family, pictures of girls, Beatles'

pictures, trophies of sports and academic activities, a radio, a guitar, and as one would expect in a Catholic residence, a crucifix and statue of the Blessed Mother.

Both in the library and the study rooms the boys spend up to three hours a night preparing work for the following day, which in no small way accounts for their good showing last May. In addition, an open discussion is a regular evening routine.

While visiting the Grandin College it was my pleasure to have a sneak preview of the new building now under construction. It is a strikingly modern edifice with an eye for the future, and will house 40 or 41 students in the fall. Father Pochat hopes to

move in early this summer.

As he was proudly showing us were stepping gingerly through freshly painted doorways and talking above the carpenter's hammer. Father pointed to a large sunny room—well away from his office—and remarked with a flourish, "This is the music room".

Here the Bishop will carry on the work he has begun with the Grandin Band. There will be many sweet notes, many sour, as the boys are the first to admit, but through patience, wisdom, understanding, and many hours of work, will emerge a symphony of youth. Fort Smith will surely see much more of the Grandin College Band, and from here, who knows?—limitless is the influence for good.

NIC Centennial Office Reopens In Winnipeg

William Wuttunee, chief of the National Indian Council, said last month a centennial office to ensure Indian participation in the 1967 birthday celebrations will be opened shortly in Winnipeg.

Chief Wuttunee told delegates attending the Manitoba Indian-Metis conference there is no truth to reports Canadian Indians will boycott the centennial celebrations following the closing of their centennial office in Toronto late last year.

The office was closed after a \$16,000 grant given to the Indian Council by the Canadian Centennial Commission, ran out.

The report of the boycott followed the resignation of the NIC's Centennial committee's chairman, Wilf. Pelletier, of Toronto, and other members of the committee.

"The statement about the boycott was not authorized by the National Indian Council," Chief Wuttunee said.

He told delegates the office will re-open in Winnipeg "where it probably should have been in the first place."

The chief said the NIC plans to call a conference this year to plan for participation in the World's Fair at Montreal. The expected demand for Indian and Eskimo handicrafts at the fair will be met through organization of Indian facilities throughout Canada.



SPREADING GOOD NEWS THROUGH THE NORTH— The boys' choir of the Indian Residential School in Beauval, Sask. is now in its sixth year of singing. Founded in 1959 and still directed by Paul Leroux, boys' supervisor, the young Indian choir has already given many concerts for enthusiastic crowds in many northern communities as well as being heard often on northern radio stations.

The boys have appeared on Prince-Albert television

last December and are now getting ready for Spring concerts with songs ranging from Beethoven and Haydn to Stephen Foster and Woody Guthrie. They hope to spread a taste for good music in northern villages and offer a better Indian "Image" to the white people of the south. They are pictured above in conversation with Bishop Paul Dumouchel, OMI, of Keewatin, while Father Norbert Dufault, OMI, principal, looks on.

Lack of Work Biggest Worry

Lack of employment brought on by various circumstances was one of the main concerns discussed at a press conference by delegates from northern Manitoba attending the Indian and Metis conference in Winnipeg, Feb. 5 to 8.

Jim Spence of Churchill said he would like to approach the provincial government and ask that a polar bear hunting season be established in his area. He said the people in that area now unemployed would then be able

to take tourists out on polar bear hunts with dog sleds.

Guiding School

"Very few people are working steadily," he said, adding Indians and Metis of that area "only get dirty jobs that last a few days."

He said that he would also like to see a guiding school set up so that the young people would be able to learn the ways of hunting and fishing.

Chief Zack Harper of the Island Lake reserve said unemployment in his area in northeastern Manitoba could perhaps be alleviated by putting through a road. The 2,000 Indians in the area are presently cut off from the rest of the province. He said there are many abandoned and low-grade mines which could be mined if there were a road.

He said that only 10 per cent of his people are steadily em-

ployed. "The other 90 per cent have nothing to do," he said.

Chief Walter Mink of Easterville said that because of the Grand Rapids hydro project "the land where we used to make our living is now under water." He said that beaver and muskrats are gradually disappearing in the area.

Of the 500 trappers in the area before the land was flooded, 10 remain, he said.

Donald Fiddler of Young's Point near The Pas said there had been a drop in trapping in his area for the opposite reason. He said five or six years ago the province drained the creeks in his area and the trapping grounds have disappeared.

He said that the land reclaimed from the marshes was turned into farms. "But it was too expensive for us to buy it," he said.

Alcohol Leads Many to Trouble

A United College anthropology professor told a meeting at the Indian and Metis Conference last month that if Indians lose their pride they run the risk of developing an alcohol problem.

Or any other kind of a problem, said Prof. John Steinbring during a group discussion about alcohol and Indian culture.

"If a man wants to be happy in this world he has to believe in his way of life," Prof. Steinbring said. "If a man does not believe it and if they do it is not proud of it he can't believe in himself either. This leads to trouble."

"Lots of my Indian friends have said to me that all of the big troubles they've ever had have been caused of drinking."

"I respect the wisdom and the judgement of the people who have told me this. They believe it and if they do its true, even if outsiders might want to say there are other reasons."

Prof. Steinbring said that up to now, the only good cure to

alcoholism has been Alcoholics Anonymous.

In an interview Prof. Steinbring, who has lived among the Ojibways on the west shore of Lake Winnipeg, said there is no chronic alcohol addiction problem in the remote reservations of northern Manitoba.

"I know of people from one reserve who can't go to another reserve to cut pulp and buy flour and bacon and salt for their families because the reserve that has the work also has all kinds of liquor and the people are afraid they might fall prey to it. Although they don't drink, they have an alcohol problem, because alcohol is a recognized danger to them."

Prof. Steinbring said that in areas where there is a lot of drinking among Indians and Metis, economic strengthening of the communities involved would go a long way towards solving the problem.

Centennial Committee Out

The 11th annual Manitoba Indian and Metis Conference ended February 8 without a decision on the Indian centennial project that would involve expenditure of \$286,000.

An amended resolution passed during the closing session of the four-day conference did away with the almost all-white committee that had worked out plans for the development of St. Peter's church on the Red River 30 miles north of Winnipeg and for a \$235,000 Manitoba Indian Centre envisaged for Winnipeg.

Delegates wouldn't confirm the provisional committee for the

centennial project because it did not contain enough Indian representatives.

The conference called for a new planning body made up entirely of Indians and Metis to take over planning for the projects or the launching of new ones if it doesn't find the original schemes acceptable.

Other resolutions called on the province to study means of giving better education, to provide more history texts stressing the Indian contribution to the development of Manitoba and to provide more leadership training courses for Indians and Metis.